stroyed, any more than the substance of any ito&t-ter will be created or annihilated. So that the whole system of the created universe, consisting of body, and particular ipcorporeal substances or souls, in the successive generations and corruptions, or deaths of men and other animals, was, according to them, really nothing else but one and the same thing perpetually anagrammatized, or but like many different syllables and words variously and successively composed out of the same pre-existent elements or letters.

xxxin. We have now declared, how the same principle of reason, which made the ancient phy-siologers to become Atomists, must needs induce them also to be Incorporealists; how the same thing, which persuaded them, that corporeal »forms were no real entities distinct from the substance of the body, but only the different modifications and mechanisms of it, convinced them likewise, that all cogitative beings, all souls and lives whatsoever, were ingenerable and incorruptible, and as well pre-existent before the genera-ˀtions of particular animals, as post-existent after their deaths and corruptions. Nothing now remains but only to shew more particularly, that it was *de facto* thus; that the same persons did, from this principle (that nothing can come from nothing, and go to nothing), both atomize in their physiology, taking away all substantial forms and . qualities, and also theologize or incorporealize, asserting souls to be a substance really distinct ftona matter, and immortal, as also^to pre-exist. And this we shall do from Empedocles, and first from that passage of his cited before in part: